

TRUTH TRIUMPHING

SUFFERING TIME

OVER
Decent and Falsehood.

OR,

William Pryn's Book of Quakers Un-
masked, clearly detected, and the
Innocency of the People Vindicated from the Gross
Abuses and Injuries done them by him,

This is occasioned upon *W. P.* his said
Book (with his Additions to it in Reply to *John Audland*)
being lately divulged.

This for the Information of the N A T I O N;
By *G. W.*

Printed for the Reader.

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THE INFORMATION OF THE
BY S. W.

Printed for the Reader.

Truth Triumphant in a suffering time over Deceit and Falshood.

Considering the mighty power and good hand of our God in preserving and prospering us in his way and work; and how he hath enlarged the borders of his Sanctuary amongst us, and how far short our persecutors have fallen of effecting their evil designs against us, whereby they have sought our Ruine and Destruction from being a people, which the Lord God hath prevented and frustrated, notwithstanding the many Enemies, Persecutions, Afflictions, and Tryals we have met withall and do undergo: If the hearts of the wicked were not set in them to do wickedly, because Judgement is not speedily executed upon them, they might consider their way, and cease joining hand in hand against the seed of the Righteous, and not smite with the fist of wickednesse, nor so beset the Righteous on every side, as if they would swallow them up quick, and destroy them from amongst men, for whilst Satan is permitted to make use of some of his Instruments to belie, slander, and reproach us, and to render us as odious as he and they can, that they may stir up and instigate others of his Instruments to persecute and oppress us by outward Penalties, Sufferings, Imprisonments, Banishments, and what not, to the utmost of their power. Now if the Lord God had not been, and were not on our side, what would become of us? Who could sustain us in all these troubles but he alone, whose faithfulness falls not, and whose Love is continued unto them that fear him and hold their Integrity in him, and walk in his way and path, and abide in his truth which is the same still, and changes not, and such do not gad abroad to change their way, but do confide in his name and power in which is our defence, in the midst of all our Tryals and Afflictions, and in his Salvation we have Joy and Triumph over all unclean spirits and lying tongues, and over all the deceits of false hearts, hypocrites, time servers, men-pleasers, and decei-

ful workers, who seek to curry favour and ingratiate themselves in with the powers, and such as be uppermost, by railing, reviling, and belying the persecuted and despised people of God; who are so deeply exposed to suffering at this day (which course of proceeding against the sufferers is a work of as base a spirit as is amongst men) among which Railers and Revilers, I find one *William Pryne, Esq.* (so written), not one of the least, as hereafter is briefly made manifest in the sequel hereof, upon examination of his false Charges and Accusations (together with his pretended proofs thereof) against us [the suffering people called Quakers] which being so very grosse and apparently false; I would be as brief as I may about them.

And now mark the Title of *William Pryne* his Book, and his Charge upon which he grounds his matter against the Quakers (so called), viz. *The Quakers unmasked and clearly detected to be but the Spawn of Romish Frogs, Jesuits, and Franciscan Popish Priests, sent from Rome to seduce the unsexed and giddy-headed English Nation.* Tanswer, how false and slanderous this accusation is, thousands in this Nation may judge, as also our Life, Conversation, Doctrine, Writings and Testimonies and the suffering of several of our Friends under the Pope both in *France* and *Rome*, where some till they dyed did manifest this Charge to be false, and how can any suppose the rest of this matter to be truth which is grounded hereupon, when the very ground of his Book is a Lie, which though it hath been detected several years ago, yet it is now re-printed and enlarged, and brought forth as if it were still pertinent to us and the English Nation, which he saith is *unsexed and giddy-headed*, and so he hath not only set himself as a Judge over us, but over the whole Nation, and in his first and second pages tells of *multitudes of Romish Wolves, Locusts, Caterpillars of all Sorts, Order, as Jesuits, Franciscans, Benedictines, Dominicans, and the like*, come freely over in whole Troops from *Foreign Seminaries and Cell*, that all their *several Arts and Pageants on the Theatre of our distracted English Church and State*, to bring both of them to Ruine under all sorts of disguises without any *va ches* or *searches at all*, to *seduce or detect*, &c. Mark here how he hath censured and reflected upon the English Church and State, and is not this a disparagement and reproach to the Government thereof, which

which had we or some called Sectaries spoken thus much, what would it have been deemed, would it not have been counted Seditions, if not worse? And if this be true that he saith (which I refer to the judgements of both Rulers and People of England) what reason have we to conform to such a distracted Church, that these he counts Romish Wolves, Locusts and Jesuits have so much power over (if his words be true) or any to be compelled there-to, for would you not count him a mad-man that would follow a distracted Woman for his guide and leader (especially in matters of Salvation) or them mad-men that would compel others to follow such a one?

And how le us examine his proof for his aforesaid Charge and Accusation against the Quakers, which is an Information of George Cowlishaw of Bristol taken upon his Oath 22. of January 1654. which he informeth from one Coppinger (as he saith) a Fryer of the Franciscan Company, who should tell this Cowlishaw that he had been at London for some Months, and had been at all the Churches and Meetings, publick and private that he could hear of, and that none came so near him as the Quakers, &c. To which I answer, Cowlishaw's Oath of a bare report (if it be true that such a thing was reported) was no sufficient evidence to convict the Quakers (so called) of being guilty of W. P. his Charge aforesaid, nor for him to passe such a severe Sentence and Judgment upon them, nor to go about so intigate the Magistrates to persecute or suppress them as he hath done: For if another should come and swear that W. P. hath affirmed that the Quakers are but the spawn of Romish Frogs and Jesuits; doth it prove his Affirmation or Charge true? He hath shewed himself worse then the very heathen in this thing, to take a mans Information against people behind their backs, as sufficient for their conviction, whilst the accused were not present to answer face to face before their accusers: For the Romans Law did not condemn any man before a fair hearing and trial, and should men proceed thus illegally, or this manner of inveighing against a people, be admitted of, or owned as rational, then who could escape his false censures and unjust judgments. For Christ told his followers, that men should reyle them and persecute them, and say all manner of evil of them falsely for his names sake. Now if any should have sworn that

that they had all manner of evil spoken of them, could that be sufficient to prove them guilty of all manner of evil? No sure, but the quite contrary, he told them they were blessed when they so suffered. And further, mark his Information from *Coppinger*, That being at a Meeting of the Quakers, he there met with two of his acquaintance in Rome which were of the same *Franciscan Order and Company*, that were now become chief Speakers amongst the Quakers, and that he himself had spoke amongst them in London about 30. times, and was well approved of amongst them. To which I say, these things being known to be so notoriously false, as many in this City know, that little need be said to them; neither need we go about to prove a Negative or denial of them, for both the weaknesse and fallacy of his matter is very apparent, and had he named these he calls chief Speakers, it would further have appeared that he had notoriously belyed the Quakers, because all those that are owned as Ministers or Speakers amongst them (who have gone forth publicly in the work) are so apparently known, that many would have been able to have confuted this false Information of their being either Jesuits or any white related to them in their way or Orders; but it seems the concealing of their names was in policy to make the Lying story, more credible, which how apparently it contradicts it self, any that are rational may judge: where after *Coppinger* told *Cowlisham* that none came so near him as the Quakers, and that two of the *Franciscan Order* was chief Speakers amongst them, and that he was well approved of amongst them; yet after this, page 4. That the *Coppinger* told him two or three times, that if he d-d love his Religion and soul, he should not hear them, &c. Look here what Contradiction here is, and how plainly the Quakers are hereby cleared from being such as before they were Charged to be, and that they do not own either the Fryers or Jesuits; neither are their Speakers such, for if they were, could it be a likely story that a *Franciscan Fryer* should dissuade a man from hearing them, and that as he loved his Religion and soul; see what is become of *us*, *Primum* story and proof against the Quakers, and whether it be sufficient thereupon to give notice to those in present power to proceed against them under pretence of preventing such dangerous growing mischiefs which unrighteously he chargeth upon the Quakers.

And

And thus a lying, slandering, and persecuting spirit hath uttered forth its Rancour and Venome against an Innocent people; and should the Magistrates be led by him and such malicious spirits, as to be perswaded and ruled by them, what would become of the peaceable Subjects, and of this Nation in general? Though he, and such Time-servers, Hypocrites, and Men-pleasers who can turn any way with the times for their own Ends and Preterment, are instruments fit enough (*Judas-like*) to serve the persecuting spirit, and to do the persecutors work and drudgery against the poor and despised people whom the Lord is with; but they whose work and service is managed by such, let them mark the End of their work in the day of the Lambs wrath, when they that have taken Counsel together against the Lord and his anointed shall have a recompence of reward according to their doings, and when the Kings of the Earth, great and mighty men and chief Captains, and both every bond and free-man shall hide themselves in the Dens, and in the Rocks of the Mountains, and say to the Mountains and Rocks, *Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.* *Rev. 6.* Here neither Masters nor Servants, that have a hand in this work, and have but the Mountains to fly to, shall be able to hide themselves.

And as touching the exception that *John Audland* gave against *Cowlishaw's* Information and Oath aforesaid, as proving it untrue; where *J. A.* said, That two of them reproachfully called Quakers, came from the North in the Moneth of *June*, and came into *Bristol* the 12. day of the Moneth called *July*, 1654. Which plainly enough proves the Information from *Coppinger* and *Cowlishaw* false; where *Coppinger* in the Moneth of *September* spoke of their being to come to *Bristol* within a Moneth or three weeks following, and the other denying that any Quakers had been in *Bristol* before their discourse in *September*, whereas two of them were there above a Moneth before, in the Moneth called *July*, and had Meetings, where they did publish the truth. But *William Brynne* to colour over and glosse this false Information against the Quakers, to make the Nation believe it for truth, he saith of these two, called Quakers, being at Meetings at *Bristol* on the 13th. of *July*, That *that was unknown to Cowlishaw and most others,*

others, &c. And that they spake to, being captives under that name or notion of Quakers, but only of Anabaptists and Independents, and that in September, or at that time they began to take upon them the name of Quakers, &c. To which I reply, now mark what silly shuffling he hath here made to prove the former Information and Oath true, as if its being unknown to Cowlishaw that they were in Bristol in July, did prove his flatly denying them to have been there before September true: For his not knowing that they were there manifests that he spake both unadvisedly and without knowledge, and gave that in upon his Oath which was false, which seems to be done more out of prejudice against the people called Quakers, than either honesty or truth: So as *W. P.* is neither guilty of slander nor double Lie in his detecting this Information and Oath of Cowlishaw, as falsely *W. P.* hath accused him, for who but one in prejudice and enmity, would have given such a confused and false Information upon Oath against us. [But 'tis no strange thing to us to be reviled and sworn against, for as David said, *Miner enemies reproach me all the day, and they that are made against me are sworn against me, Psal 102 8.*] And how apparently false is it also to say that they spake to those people then, not under the name or notion of Quakers, but only of Anabaptists and Independents, and that they began to take upon them the name of Quakers at the time of September, which is a double falsehood; for they were known to go under that name in the North long before they came to Bristol, as also Coppinger, as he saith in September, told of being at a Meeting of the Quakers in London, and at all the Churches and Meetings publick and private; and they did not take upon them that name as falsely is said, but it was put upon them at first by persecutors and scoffers, as *W. P.* hath well said of us whom the world reproachfully calls Quakers, who were not moved of the Lord to come to seduce the people of Bristol, as falsely *W. P.* accuseth *L. A.* with averring, pag. 35. Wherein his slander is so apparent that he that runs may read it: And as for *John Aylmer* whom he hath reviled, he was a faithful Servant of Christ and true Prophet, who lived and died in the faith, and whose Memorial will be forever blessed when *William Prynne* will be had in contempt and perish among the wicked Hypocrites and Men pleasers, whose end shall be according

to his works, and whose portion will be amongst those spoken of in Rev. 21. 8. *If he repent not.* And in his reproaching them for coming together as he saith like the Franciscan Fryers, *And as the Queens Franciscans did here of late.* Is this a sufficient Argument against us? Did not the Disciples of Christ for a time go two and two together? And what if the Franciscans or any in the Apostacy did or do imitate such a practice, does it follow that all are wrong that do it, or that it is to be condemned in it self when practised by such as are true Ministers? And so comparing his accusing us in several things with what *Coppinger* said, whom he makes the Original of his Information and matter against us, they appear to be very like, and both strangers to us and our principles; for if *Coppinger* the Franciscan Fryer (as he saith) told his Informant (who gave his Information upon Oath against us) that if he did love his Religion and Soul he should not hear us, how like the Franciscan Fryer *W. P.* is, and how he helpeth them in their work: For it seems they would not have men to hear us, no more would he, but would have us persecuted and suppress by the Magistrates.

And farther, mark how after he hath positively from the Lying story concluded the Quakers to be Jesuits and Franciscan Fryers, he saith page 5. *That which gives great Cause of suspicion, that they are either disguised Franciscan Fryers, or their seduced Disciples, &c.* Mark here how poorly he comes off, and how silly and feeble his matter is, is easie to see, who now makes that a suspicion which before he had so positively concluded: And if *J. A.* did not write Grammatical sense in coupling two Verbs singular with [US], a plural as *W. P.* saith, then it appears he is not a Jesuit, nor such a one as he hath accused him for; for such were wont to be deemed great Schollars by the Priests and others; but it seems *J. A.* did stand more upon the truth of his matter then strictnesse in words: And another of *William Pryons* proofs against the Quakers so called, is, *That their coming out of the North is a shrewd Argument of their badnesse,* and for it brings that Scripture, *Jeremiah 1. 14. Chapter 4. 6. Chapter 6. 1. 22. That out of the North an Evil shall break forth upon all the Inhabitants of the Land, and great destruction shall be from the North.* In which

he hath perverted these Scriptures, for this was intended to *Jerusalem* and the Land of *Isaiah*, *Ier. 1. 15.* And proves nothing against us, as to prove us either Jesuits, Popish Priests, or Recusants: But and if that great Destruction spoken of shall come upon this Land, and that North from whence it shall come be *Westmerland*, as *William Prynne* applyed that Scripture, then how shall he and such as he escape, who hath so much reviled the North, saying, *All Evil comes from the North*; But he might otherwise have considered what hath been said and Propheesied concerning the North, and how accordingly tydings are gone forth of the North which does trouble the beast, *Dan 11. 44* And now the persecutor and his followers, such as he is, are troubled, when those are come forth of the North that shall spoil *Babylon*, and the Lord will gather his Seed out of the North Countries and all Countries where it hath been scatered, *Ier. 23. 8.* *William Prynne* might have stopt his mouth from reviling the Innocent Servants of the Lord, and his faithful labourers whom he hath sent forth of the North, and his Seed which he hath raised up in these Northern Islands.

Again, *W. P.* Saith *Westmerland* is well known to have abounded with Jesuits, Popish Priests, Fryers, Recusants, and persons popishly affected, ever since the Reformation; Witness the Rebellion of the Earle of *Westmerland*, and the Northern Papists under him, to advance the Popish Religion, and destroy Queen Elizabeth, and the Protestant Reformation, Anno 1569. With the late power of the Lord William Edward, Ducker, Legborne, — Fleming; and other Popish Families in that Countie. I answer, This proves nothing against the Quakers, so called, whose innocency and peaceable deportment both in *Westmerland* and other Counties, doth clear them in that particular: And therefore, to accuse the innocent, because some of another judgement (or such as we disown) have been Rebellious, this is no good Argument nor proof against them. And as for the power that some Popish Families (or these aforesaid) had or have there, which he mentions, thats no proof against us; for from whence had they their power, and in whose name did or do they exercise it, whom he mentions as his proof for *Westmerland* abounding with Jesuits, how will *W. P.* answer this if he be called

called in question; yet I do not believe but that he wrongs *Westmerland*, in accusing that County with abounding with Jesuits, Popish Priests, &c. ever since the Reformation (as he calls it;) And as for his concluding that they may justly fear an Emanation of Jesuitical, Franciscan Frogs, and Emissaries from *Westmerland*. Now to this, I say his groundlesse fear proves nothing against us, no more then his former frothy stuff against us, and his Fears and Jealousies he pretends against the Quakers arise but from his own evil heart, whose confusion and the groundlesse of his stuff is evident, whilst one while he concludes the Quakers to be such, at another while he does but suspect or fear them to be (as he pretends,) And his saying that Mr. Tillam a Popish Priest (as he saith of him) avers in Print that these Quaking Agonies were derived from the Franciscan Fryers, &c. Mark what silly proofs he brings against us, this Tillam is a man that hath writ against us, and hath been always opposite to us and our principles, which if he be a Popish Priest (as he saith) then this proves that we are no Papists, nor in any of their Orders, as he slanderously accuseth us; but rather *W. P.* is very much addicted to Popery, he hath so much taken up their work with Coppinger and Tillam against us. And as touching Quaking and Trembling, or Shaking which *W. P.* in page the 7th makes his chief proof against us, and saith, That nothing in his judgment more clearly detects the Popish Fryers, Priests, and Jesuits to be the principle Inventors, Erectors of Actors, Rulers and Speakers amongst our Quakers, and other new Sects.

Answer.

Here again without any ground or reason he hath slandered us, and hath shewed himself ignorant of the Scriptures and the power of God, who regards such as are poor and of a contrite spirit, and trembles at his word, *Isa. 66. 2.* (Which we are real witnesses of) and how many of the Prophets and holy men of God did quake and tremble, the Scriptures do evidently testify.

And in page 20. 21. One of *W. P.* His main Arguments against the Quakers to prove that the Jesuits, Priests and Franciscan Fryers have a principal hand in erecting and promoting

ting them, is, that *Ignatius Loyollo* the Father of Jesuits, and first Founder general of their Order (as he saith,) *Pretended a Divine call from God, and cast off his costly Apparel, which he gave to the poor, Cloaked himself in coarse sackcloth, wandred up and down professing the study of poverty, penance, mortification, and contempt of the world, leading a most Austere life for a time; mostly eating little else but coarse bread, and drinking nothing but cold water, and preaching often Gratis in the open Streets, and without any Ordination or License at all from the Bishops or Clergy, exhorting them to Repentance, &c.* And is not this the very practice of our Quakers and Shakers now, who exactly imitate him herein (he saith.)

Answer.

What of all this, what ever *Ignatius* was in himself, we need not dispute that: But were these things evil in themselves that he professed, as Mortification, Contempt of the world, Preaching Gratis in the open Streets, Exhorting to Repentance, &c. If they were not evil, but Lawful in themselves, what does it prove against the Quakers that they are Jesuits or Deceivers; No sure, for then it will reflect upon all that professe and hold the truth in Righteousness, and so it proves as much against all the Servants of God as us; because some hath professed and withheld the truth in unrighteousness: And then all Christendome that professe Christ are Papists, because the Pope and Jesuits professe him, is this *William Prynus* Logick, he might have spared his Labour of such silly work as this: Much more might he said to shew his Absurdities herein, but let the Judicious judge of his Matter. And what a silly business is it for him to tell us of *Ignatius* his Preaching often Gratis in the open Streets, without Ordination from the Bishops; for needed he Ordination from them to Preach Gratis; No sure, for it is those Priests that seek fat Benefits and Livings, Tithes and filthy Lucre for their Preaching, that must have Ordination from the Bishops; but did not this man formerly speak and write against Bishops? And in his 8th. page accuseth our Books of Invectives against their Ministers, Church, Presbyterian Government, &c. But it seems as if he were not aware of this, it being writ
when

when that Government was up, or how it might reflect upon his present interest with the times; which though it be now come forth with his Additions as Frothy, Vain, and Foolish as his first part of his Book; but considering how much talk we have heard of this our Opposer, and of his former suffering with *Burton* and *Bastick*, and having his Ears cut, he might have shewed more tenderneſſe to us, and such as are under suffering then he hath done; and not so have slandered and reviled us: But this we have seen, that such as play the Hypocrites in turning with the Times, and seeking to gratifie them in power upon every turn, by persecuting the Innocent, they grow the most hardened and benumbed in their Conſciences; and the fitter to do *Judas* his work; And in page 15. 16. *William Pryme* tells the Magistrates of suppressing all Heresies and Errours, By Law and penalties, and of the Civil Magistrates Coercive power and Jurisdiction in Matters of Religion, and bids them search after, restrain, secure, and persecute all romish Foxes, Wolves, &c. According to our Laws and Statutes in force against them, &c. And be as vigilant to secure Gods and our Churches cause and interest, &c.

Answer.

But he intended this against us called Quakers; and we do not own him to be any Competent witness or Judge against us, (though he hath assumed both,) neither is his Evidence true, but altogether false against us; and he a slanderer and forger of meer Falsehoods, and hath also shewed a very malicious and inveterate spirit, in going about to cause men to be persecuted, or compelled by penal Laws for matter of Conſcience or Judgement; for that way of Compulsion is neither the way to suppress Errours or Heresies, nor to convince the Judgments either of such as are Papists or others, but the way to make them Hypocrites like himself: (And its more meet to endeavour to convince and reclaim Jesuits, and such as be in Errour to bring them to Repentance, then to destroy them, for thats the way to bring them sooner to Hell, if they be destroyed,

stroyed, and perish in their Errour) and how is their Churches cause secured by this way of Compulsion or prosecution of penal Laws against men that dissent in matters of Conscience or Worship (though such as are criminal Offenders, as Plotters and Conspirators the Civil Law reaches) when he confesseth the English Church is distracted, page 21. And that *Ignatius* his Disciples (or the Jesuits) have made most Christian Kingdoms Churches (especially our own of late years saith he) both to quake, and tremble, and shake them in pieces, as in his 22. pag. Now mark here also what a sad Church this is which he would have men forced to; a Church thats made (by those he himself counts deceivers both to quake and tremble (this is he that hath so much Reviled for quaking and trembling as being derived from *Rome*, and the Popish Priests and Jesuits because thereof) and such Churches as are shaken in pieces in this manner are not built upon the Rock, nor such as against which the Gates of Hell cannot prevail: And such Churches as these that cannot stand without carnal force and Compulsion, we have no cause to Conform to; for it appears plainly that their Weapons, and Arms and Defence are not of God but of man, not Spiritual as the Saints and true Churches were, but Carnal. And how is it in the Magistrates Coercive power to suppress Errors and Heresies, and to secure the Churches cause, when they do not pretend to Infallibility of judgment in spiritual matters; And was there not great persecution under the Presbyterian Government, how did that secure their Church? And did not we greatly suffer by them? And how hath our opposer contradicted himself in this matter, where he in the same 16. p. gives 4 Cautions recorded in the Gospel (as he saith) as the best preservatives against seducers quoting *Rom.* 16. 17, 18. 2. *1m.* 3. 13, 14. *Eph.* 4. 14. 2 *Joh.* 10. 11 2 *Thes.* 2. 9 Now mark, if these Scriptures must be the best preservative against seducers, which do not tell of the Magistrates Coercive power in Religious matters, nor of their suppressing Errors and Heresies. (See also pag 32) How can he herein overthrow himself, as also considering

ring what this *W. P.* saith pag. 27. of *Gregorius Baderus* provincial of the Jesuits, &c. and their Counsels, and seconded with their practises in Ejecting, Imprisoning, Banishing, Suppressing and Persecuting all the Protestant Ministers in *Bohemia*, in the years 1602, 1607, 1621, and 1652. So it appears the Papists used this manner of proceeding, and would not *W.* do the same, as Imprison, Banish, &c. This might convince him what Spirit and Church it is that is guilty of persecution, & is maintainted by it, and by such manner of proceeding as Imprisoning and Banishing men for their Consciences; that 'tis not the true Church nor Spirit, as also all that professe to be Protestants may take notice of these proceedings, and what a blemish and disaragement it brings upon both their Church and State, to follow such harsh and cruel proceedings against men for their Consciences.

And moreover both the Government and people of this Nation of *England* may farther take notice how *W. P.* doth reflect upon them, and consider whether or no his matter tends to the peace and good of the Church and State thereof. Mark in his 4. & 5. pag he tells us of *Multitudes of Romish Emissaries and Vermin, Franciscan Fryers and Jesuits, &c.* That they have their several missions and directions into all parts from their Generals and Superiours, residing commonly in London, where they have a Consistory and Counsel sitting that rules all the affairs of the things of England, besides fixed officers in every Diocese, &c.

Answer.

Both Magistrates and people of *England* may here mark what a sad State he represents them and this Nation in, if all the affairs of the things of *England* be ruled by the Council of the Romish Emissaries, &c. And whether this doth not tend to raise troubles and distractions in this Nation, and his quoting *Cromwells* Speech in the painted Chamber, *Sept. 4. 1654.* As if *Cromwel* was a man of great Credit and Esteem with him: But if he should say that this was writ in the time of the former power, then why doth his Book come out now, being printed in 1664. with Additions to it of like nature.

nature, and hath he not owned the Presbyterian Government, what Confusion is he fallen into? But in his Post-script, pag. 32. He speaks to our present Governours and Sword-men, and their Posterity against tollerating these Jesuitical Fiery Treacherous Agents, which unjustly he would make them believe us to be; so as its evident he reflects upon the present Government in this particular; And in page 25. 26. *W. P.* in his Post-script, tells of the Jesuits sending forth their Emissaries and Agents, &c. To be present in the Senates, Parliaments, and Councils of those of the Reformed Religion, &c. And in page 32. of their predominating in most Councils and places, &c. To which I say, if this be true, that the Emissaries of *Rome* predominates in most Councils and places of those of the Reformed Religion, or those called Protestants; then this proves that we called Quakers are no Papists, nor Jesuits, nor Romish Emissaries, nor derived from thence; for if we were, we should not suffer as we do, if his words were true that they have so much power and predominancy; and if the Church, Religion and State of *England* will soon be utterly overturned, and all disunited one from another by the Popes Emissaries, if they be not speedily repressed (as he saith) page 5. & 32. (it seems then their Church is not in the unity of the Spirit) and what a weak miserable estate doth he here represent the Church and State of *Engl.* to be in: And whether or no this his representing the Pope and his Emissaries to have so much power and predominancy in the Church and State of *England* does not plainly tend to encourage them to proceed and endeavour the obtaining of the sole power and Government into their own hands; do but mark the tendency of his matter, and whether it can rationally be deemed safe for this Nation or Government to admit of such as this *W. P.* to be in any place of trust, either in Parliament or other, or to divulge such principles, who doth represent them in such a sad State as if they were almost all over-swayed by the Pope: And thus gives encouragement to him and his Emissaries, which tends to incense a great part of the Nation who are disaffected

sted with that way of Popery, and to make Commotions, Tumults, and Divisions, which unjustly he would Charge us with; howbeit we who are called Quakers are clear and Innocent from owning the Pope or his Supremacy, or power, or having any such union or correspondency with his Emis- saries, Priests, or Jesuits, as to know any such things of them as their having such Councils, order and way in this Nation, as *Ps. 137* signifyeth, which intimates that he hath more correspondency or privacy with them then we, for we know no such things, therefore is it not fit that he should be called in question before Authority to discover what he knows of such things; and those whom he accuses to come face to face, that things of this kind may be made manifest and brought to Light, and whats wrong be disproved or according to Equity and Truth, and the Nation better in- formed if he hath mis-represented the State thereof in these matters, and that he may give forth a recantation thereof; And note that throughout his Pamphlet I find many more grosse slanders, lies, stories, absurdities, and abuses against us called Quakers and others, some of which are as followeth.

Page 2. As false it is that the Quakers are derived from prophane *Belshazzar*, *Dan. 5. 9.* and those that *David* prays against, *Ps. 6. 9, 27.*

False it is that they are brought into and set up in *Eng- land* by Franciscan Fryers and Jesuits.

Page 3. False it is that they are the chief Speakers among the Quakers.

Page 4. False it is that the Romish Emisaries and Ver- min are the chief Speakers and Rulers in most separate Congregations: And this is intended to set the Magi- strates to persecute them, which shews a malicious Spirit.

Page 5. False it is that the Quakers have done much hurt in *Brissel*: False it is that they endeavour to draw peo- ple into Parties, Factions, Sects, &c.

Page 6. A falsehood and slander it is that they persuade people to desert their lawful calling and employments, and

to embrace an idle monkish lase life, &c. False it is that they refuse to shew any honour or humble deportment towards Magistrates, for our harmles deportment and subjection to them either actively or passively, shews the contrary, though it stand not in the vain and foolish ceremonies and complement which men in the lust of the eyes and pride of life use: but in reality and substance, False it is that it is the Quakers Doctrine that the Saints are able to stand perfect in their own power, for their perfection is in Christ, who is Gods power, and this perfection we must own, though Anti-christ and his followers deny it. Pag. 8. And an old lie and slander it is that the Quakers use enchanted potions, Bracelets, Ribbons, Sorcery and Witchcraft to intoxicate men, Pag. 10. False it is that some of the Quakers, going ~~for a time~~ for a time (which was a sign against Hypocrites and wicked persons) was derived from the Pagan Idol Priests or the Devil (see Isa. 20.) And as for John Gilpin who turned into lying Imaginations and wickedness wherein he was denied and rejected by the Quakers, he and his relation and conversion (or being reclaimed) to the Priests was sufficiently manifest in and about Kendal and that Country, as also the Priests of *New Castles* book against us, *Called the perfect Pharisee*, hath been answered and confuted long since, and what is become of *Samuel Hammond* and the rest of those Priests now? Seeing W. P. gives such great credit to them for his proof against us. Pag. 11. Also a grosse slander it is that the Quakers are guilty of blasphemous erroneous opinions derived from the very Devil himself, or that they are Hereticks, Schismaticks, or Seducers. Pag. 18. Also his railing against some Women amongst us that hath sometimes spoken the truth publicly, instancing Pope *Urbanus* the III. his excommunicating and totally suppressing by his Bull, Anno 1631. some Women who did preach publicly in *England* and elsewhere, this manifests how like or near a kin he is to the Pope, howbeit this doth not overthrow Womens prophesying or preaching the truth when led thereunto by the Spirit, according to the promise, *Jos. 1. 28, 29.* And the Apostles not permitting

mitting the Women at *Corinth* to speak in the Church, 1 *Cor.* 14. was upon a particular occasion of their forwardness and usurping, and not for a general rule to bind all to, pag. 20 & 24. Also a grosse abuse it is to call us Imps of Satan, and say that we study and practice the art of Magick, Sorcery, and consult with the very Devil himself, Pag. 38. Also that Heaven, Hell, and the Resurrection of the dead is denyed by any Quakers (or any that are really of us) we look upon as a meer Forgery to render us odious, and that which in it self is not owned by any of us; and his quoting the Diurnals for his proof (it is not the first nor last lie in the Diurnal) and many more slanders and falsehoods are cast upon us which I omit mentioning, with many rambling impertinent stories in his book, gathered out of Popish books and Histories which do not touch us.

Now *W.P.* it is a wonder that thou shouldst so much accuse us with Railing, and didst not see thy own Railing and Reviling of us like one in out-rage, whose matter against us clearly appears to be grounded neither upon reason nor truth, but meerly proceeding from a malicious Spirit which it is high time for thee to repent of, if any place of repentance be to be found for thee; for thy injuries and abuses done to us, all sober people that sees them are ashamed of.

Eccles. 10. 1. Dead flies cause the ointment of the Apothecary to send forth a stinking savour, so doth a little folly him that is in Reputation for Wisdom and Honour.

London the 7th. Month

1664.

T H E E N D.